THE

Western Conference News Letter

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WESTERN UNITARIAN CONFERENCE
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To My Fellow-Workers:

It has been decided that I am to continue to live in my suit-case. I have had a dream of again becoming a minister and experiencing the pleasures of study, reflection and quiet, but I am now awake and realize that I am recalled to my post of duty and that I must serve. When the directors failed to elect my successor, after acepting my resignation, I was at once aware of my duty. The church of which I had become minister released me, and I am now back at the secretary's desk. During the weeks of indecision there has been a perceptible falling off in the work, but it can easily be brought back to its former efficiency through our united work. The secretary is helpless without the co-operation of the ministers of our churches; his constant endeavor is to keep them awake to our opportunity as a denomination. I am back to my old work with the full conviction that the world has more need of our church today than ever before. Even our own people do not recognize the full necessity for our work. They have a hazy sort of notion that our work is done and that the world has come to our way of thinking. Nothing could be farther from the mark. It is true that the protestant churches have become less rigid in their orthodoxy, but that they have become consistently liberal is not true in a single instance. Besides, a cardinal and distinguishing principle of our church is honesty of expression. We believe in our preachers setting forth freely and clearly the truth as they see it. We have in the nature of things no "undistinguished heretics." We have radicals and conservatives, but everyone honors both classes because we know them to be sincere.

Now, brethren, I have come back to the secretary's work with fresh enthusiasm and courage. I see where we can secure adherents and strength. I ask that you give, as heretofore, your loyal support to this work and let us strive together to bring about a more common acceptance of our views which we see and fully know are of the highest value to men. In them is all that is sane and helpful and it is our bounden duty to share our treasured faith. Yours for the Cause,

W. M. BACKUS.

The greatest need of the Western Conference is an endowment sufficient to enable it to carry forward its work in security and independence. Will not some of our wealthy men and women remember its necessities either by gifts or legacies? Those who are less able may aid by any sums however small. In our democratic fellowship we have to depend upon the good-will of the many and it is our glory as a Conference that we are able to so commend ourselves as to receive it.

It is time to beign to plan for the Conference at Detroit, May 13-15. At a meeting of the Directors of our Conference, held February 15th, a program committee was appointed and the work of preparing for this meeting will go vigorously on. But the success of the Conference does not depend alone, nor even primarily, upon what the programme committee does, for it is made a success or a failure by the spirit of interest or indifference manifested in our churches. This spirit is created by the attitude of the churches. If you begin to talk about it now with a sympathetic interest before that interest will grow during the two months it meets and assure a good attendance, interest, and thereby such a success as shall scatter the seeds of our faith broadcast. Detroit is a most beautiful city, and we have a very fine church there. Our people are already preparing to welcome their guests with such hospitality as shall insure them a delightful and profitable time. Detroit is going to do its part most thoroughly; let us do ours.

The people of our faith do not realize fully the high character and noble sacrifices of their ministers. It is surely permissible for the editor of this paper and a business man among ministers, one who is really standing outside their ranks and viewing their work, to say this. When they enter the ministry they do so with the full knowledge that they are not going into a gainful occupation, but they must support and educate their families. The minister of a Unitarian church stands alone in his work in the community in which he dwells. He is an object of suspicion if not dislike to the orthodox elements in the place. It requires courage and conviction to do this. It would not require any great amount of dissembling on his part to become the minister of a popular church, for our ministers are almost without exception men of a high order of ability. In entering the ministry of any other denomination, with their ability, they would command salaries far in advance of what they are receiving. It is a common thing for the secretary to find, as he travels about, a minister of our faith receiving one-half the salary that a neighboring orthodox minister receives, though the one who represents us is undoubtedly of much superior ability. Yet our ministers make no complaint. They are content with

their lot, for they have liberty and count the price as nothing when compared to the joy they experience in this possession. This is written only to let our people know the quality of the men who serve them, not because there exists a complaint among them.

EMOTIONALISM AND INTELLECTUALISM IN RELIGION.

President Eliot, a few years before a gathering of Methodist ministers, said in his address: "The Protestant churches are too intellectual and too emotional on the part of the preacher and call for too little exertion on the part of the recipient of the inspiration." This remark of Mr. Eliot is like a two-edged sword, cutting Evengelical Christianity and Liberal Religion with one stroke. For it is perfectly obvious that the honored president of Harvard did not reproach the Methodist denomination or the Evangelical Church in general with dangerous intellectualism, for this would have been rather unjust. He has in mind here, what a gentle critic calls "that eminently respectable company of Christians called Unitarians." On the other hand, when he speaks of Protestant churches being too emotional, he certainly had in mind that eminently impressionable company of Christians sitting before him and listening to his blunt criticism. It certainly must be admitted that in Liberal Religion the emphasis is placed upon thought, and it is equally true that in Evangelical Orthodoxy the stress is put upon feeling. The average Unitarian is eminently satisfied with a discourse that sets him to "thinking"; the evangelical brother is equally satisfied when merely his emotions have been pleasantly stirred, even though he carry no living thought home with him. The evangelical method aims at making a man feel the power of religion, to get the emotional assent, the Unitarian method is to get at the truth.

Now the emotions doubtlessly have their place in religion; feeling is the essence of being and feelings disregarded can only work harm. Feeling, however, no matter how powerful, is no criterion of truth; it is a mistake to confound emotionalism with religion in the highest sense. The mere fact that a man overflows with tears, that he becomes excited and talks religious gibberish; the mere fact that a woman is carried to the point of hysterics at a revival is no evidence that she has religion; but rather that she lacks good sense and equipoise. If feeling really stood so supreme in religion, then the palm would certainly belong to the Darkies in the Black Belt where the spirit moves "powerfully" the hearts after "cotton-picking time." Again, if mere intensity of feeling be a test of truth, then the crown belongs to Catholicism. Protestant devotion is after all a pale thing when we compare it with Catholic consecration.

The most earnest Methodist is but an amateur if it comes to knee exercises. There is not only intensity but steadiness in the devotion of a Catholic saint, his feelings become fixed in rapture as he contemplates upon the Virgin or the Son or drops of blood that fell from the Saviour's brow at Gethsemane.

In Luther's Table Talk, the great reformer mentions something quite apropos here, which his good Barbara said to him. "Why is it," said the good wife, "that in our old faith we prayed so often and so warmly and that our prayers are now so cold?"

The open-minded Methodist or Lutheran might possibly admit that this is true, but he would contend that this Catholic fervor was no sign of its truth. Perhaps he would say that the Catholic saints were so devout because they were so ignorant; if only they knew God and his Christ as the protestant knew him, they would not be so morbidly fervent in their worship.

Now a very similar criticism might be made from the more advanced portion of Protestantism in regard to the emotionalism of the evangelical church. It is not so difficult to show that emotionalism runs parallel with superstition. The cruder the object of worship, the more material the notion of God, Christ, heaven and hell, the more easily are the emotions stirred. With fear and trembling the heathen approaches the altar of his deity; the Hebrew would not go near the mountain on which their Jehovah dwelt; the Catholic stands in awe when the host is raised and the Evangelical Christian feels a holy shudder; when the preacher mentions "the blood of Christ." But with a more rational conception of God and his Christ all changes; there is no more occasion for inward trembling and ectasy and rapture. God once realized as the spirit of perfect love in and through all things and conditions can not call forth fear, and the Christ, who is simply the great inspirer and friend and guide only excites faithfulness and love and gratitude, but not the rapture of one who believes that without his sacrifice there is but for him the bottomless pit. This feeling so prized in the Evangelical church does not seem to have the religious value claimed for it. Yes, these emotions may even be detrimental to true religious development. It may lead to a religious subjectivism, that stage of religion in which worship is degraded to the task of exciting pleasurable feelings in the devotee and takes the place of narcotics, which puts the soul into sweet dreams. Or the religious life itself becomes exhausted by this over-excitement just as the historical steamboat on the Sangamon river, about which Lincoln tells, could not work its engine whenever it blew its whistle.

Now, on the other hand, has thought absolute value in religion? Is it the end? This certainly seems the silent contention of many so-called Liberals. This, too, I think, is a one-sided conception, though the higher one. What is the object of thought? It is, we say, the attainment of truth. We say truth stands higher than any Christ if that Christ be not truth. We say the thought of God himself must be put away like a tin idol, if belief in him stultify the mind. We are justly proud that over the altar of the smallest of our churches there is written the word "Truth." Yet I doubt if truth be an end in itself and if not it in its turn must serve to bring about that highest manhood which feels itself in complete harmony, hand "in tune with the infinite." As soon as we speak of truth for truth's sake, we make a fetish of it. This is the intellectualism, which is harmful; as harmful as thought —less emotionalism. It too may become a mere subjective enjoyment. The thought itself is petted and fondled and the devotee bows down before a mere abstraction, which he calls his Living God and to whom he sacrifices his highest self. In such intellectualism religion degenerates into mere metaphysics and fails to arouse more than mere moral respectability and spiritual mediocrity, if even that. The heart remains cold; in his contemplation of his heavenly truth, the

worshipper fails to realize that the kingdom of heaven after all is not in the head but in the heart. Such a one will in the end not feel deeply his own insufficiency; his philosophical God does not concern himself with such little things as the human heart. The thought of "Loving Providence" is to him only idle things no "understandi and many of them are to be words, for his "God" is simply "Law" with a more reverent label. Thus intellectualism may choke in the end all true devotion and drive religion out of life. Truth, after all, only becomes a power for good, when it enters into the heart and quickens the deeper feelings. True religion must join highest thought with deepest emotion; it must transform every thought of truth into a divine emotion. Thus if our church would become a true power for good, it must become evangelized, filled with feelings strong and clear, though not muddy and tempestuous, and, on the other hand, the Evangelical church will ever fail to reach thinking minds until its emotionalism has become clarified by the spirit of truth, for which we stand.

GEORGE R. GEBAUER.

Alton, Ill.

AMONG THE CHURCHES.

Moline, Ill.—Rev. Hedley Hall left for Kingston shortly after the great disaster there. All of his relatives lived in the heart of the stricken city and he hastened to their aid. His pulpit is supplied in his absence from Davenport.

Chicago, Ill.—A course of lectures is being given by Mr. Pulsford, on Friday evenings, covering the latest knowledge of life processes. A similar course was given last year to large and highly interested audiences. The lectures begin at 7:30 p. m.

Chicago, Ill.—The minister of Unity Church, Rev. Fred V. Hawley, has been quarantined during the last four weeks because of the illness of one of his daughters with scarlet fever. The pulpit has been supplied by Messrs. Tupper, Forkell, Weston and Backus.

Mt. Pleasant, Mich.—A letter from this place indicates that a great measure of success is attending Mr. Van Ommeren's work. On a recent Sunday seven united with the church. The congregation has more than doubled in the last year and everything seems hopeful for a still further increase.

Greeley, Colo.—The church edifice has recently been repaired at considerable cost and the indebtedness paid. The much-needed increase in the minister's salary has been made. Altogether, the outlook at Greeley is very favorable. Rev. L. G. Wilson has been with the society, giving the uplift of his gospel and personality.

Lawrence, Kan.—Rev. F. M. Bennett has commenced the publication of a parish paper, entitled, "The Open Way." Mr. Bennett's constituency is scattered over most of southern Kansas and in this way he is able to reach them by the printed word. He has met with great success in his mission work, which the paper will aid..

Kewanee, Ill.—The Illinois State Conference has undertaken a work in this growing city. Under the direction of Secretary Mueller, services have been maintained for several Sundays. Rev. Mr. Barret, of Buda, has preached a number of times, and Mr. Mueller himself has been there. The congregations number about fifty, and the interest manifested is very great. If nothing occurs to check the work we may safely prophesy a new society in Kewanee in the near future.

Brookings, S. D.—A letter from Rev. Rett E. Olmstead, of Neillsville, Wis., who visits this place once a month, gives an encouraging account of the work. The people who attend the services are about to organize themselves into a society. They have held their first social event. Gradually they are feeling their way along to organiaztion and permanency. This is very encouraging when we consider the obstacles of prejudice that had to be overcome. The courage of our Brookings people is of the quality to be commended to Unitarians everywhere.

Green Bay, Wis.—At the adjourned annual meeting of the Union Congregational Church a new constitution was adopted. The old instrument was complicated and had some doctrinal bias, though it was not necessary for one to affirm any form of belief to join the society. The new constitution makes church membership possible by signing the constitution, or a public profession of faith in the covenant which asserts the religion of Jesus—love to God and man. At this same meeting Rev. Wilson M. Backus was released from his engagement with the church that he might return to the work of the secretaryship.

Chicago, Ill.—Third Unitarian Church, Rev. Fred Alban Weil. The annual dinner and meeting was held in January. Reports showed activity in all departments of the work. The annual revenue has increased and a special sum has been raised to decrease the indebtedness. The Sunday School room and the lower and upper halls have been renovated by the Branch Alliance, which has accomplished much the past year. Four special sermons were preached in January upon "Reality and Religion," "Accepting God," "Personal Salvation," and "The Promise of Life." The annual series of Even-tide services began in February.

Champaign, Ill.—When Mr. Albert Vail went to this university town last September there was no organization and it was problematic as to what strength our gospel could develop. It is no longer a problem. Mr. Vail took hold of the work with energy and exhibited rare good judgment in a difficult situation. The result of his labor is now shown in a complete organization, which has shown its sincerity by its members pledging a considerable sum for the maintenance of the work in Champaign. Mr. Vail has done, and is doing, a very important work. The university located here is growing faster than any similar institution, and the opportunity to present our views to future shapers of opinions and events is correspondingly great.

ALLIANCE NOTES.

A demand for the "Higher Criticism" seems to be in the air this year, as we hear of so many Alliance Branches who are studying it. In the Church of the Messiah, here in St. Louis, they are putting the chief emphasis on the later study of the New Testament, while in the Church of the Unity we are enjoying a series of lectures on the Prophets, by Mr. Dodson. We never knew how interesting the Old Testament could be made until his clear logic has been brought

to bear upon it. At Unity we are also having a course of German lectures and dramatic readings by Prof. Heller, of Washington University.

The ladies of both Alliance Branches in St. Louis visited the Alton Societies in November. A paper by Mr. Gebauer on Christian Science was warmly applauded. The church was filled to its utmost capacity and every denomination in town was represented. The lecture should be published and given to every member of the Christian Science Church, as the good points as well as the weak ones of their faith, were given impartially. The new church proves most attractive for the purposes of social occasions, and we were entertained as only the Alton people have the faculty of doing.

If anyone doubts for a moment the spirit or the fine organization of our Woman's Alliance, let him observe the splendid response to appeals from our sister Branches in San Francisco. At the meeting of the National body in Chicago last spring, letters from Mrs. Stone and others were read, and if it had not been declared "unconstitutional," a fine collection could have been taken up in the meeting. It was voted to send appeals to individual Branches, and we shall have to wait till the returns are in in May to know the exact amount subscribed for the sufferers. But we have heard enough already to know that the Alliance members considered it a special privilege to help in this time of need. It is on such occasions that our aggregate strength becomes apparent.

Dr. Day's people are holding meetings in a music hall until their new church is ready. The Alliance meets at their Mission House. The Unity Branch has had a successful Bazaar and after the holidays will begin sewing for the various charities of the city.

V. B. MERSEREAU.

St. Louis.

The regular meeting of the Missouri Valley Associate Alliance was held in St. Joseph on Friday, January 11th with seven delegates from Kansas City and three from Topeka, but none from Lawrence, present.

The business meeting followed the serving of lunch by the local branch—and was opened by the President, Mrs. Stevens of Kansas City.

The secretary's report, the report of the Religious News committee and the reports from the branches were given. A vote was passed that the Associate Alliance assist Leavenworth to form an Alliance.

Mrs. Dyer of St. Joseph, was elected a delegate to the western conference to be held in Detroit in May—with Miss Cole of Kansas City as alternate and Miss Brown of Lawrence as second alternate.

It was decided that each branch should send at least one delegate to the meetings of the Associate Alliance.

It was resolved that "The Associate Alliance express its sorrow at the absence of their faithful coworker, Mrs. Robinson of St. Joseph.

A telegram was received from the Lawrence branch inviting the Associate Alliance to meet with them in April. This invitation was accepted.

After a vote of thanks to the St. Joseph ladies for their cordiality the delegates were entertained by a paper prepared and read by Mrs. Henry Ess of Kansas City.

Adjourned to meet in Lawrence in April.

KATE L. RAYFIELD, *Secretary.*

CHICAGO ASSOCIATE ALLIANCE.

The third meeting of the Associate Alliance for 1906-7 was held at the Church of the Messiah on Thursday, February 7th, with a large attendance. Mrs. Backus presided. Reports were read by the Chairmen of the Cheerful Letter Exchange and the Post Office Mission work. Both of these reports were very encouraging, showing much interest along these lines of work. An appeal was read, published in the News Letter for the church in Harrietta, Mich. As a result, a collection was taken and the various branches of the Associate Alliances signified their willingness to aid the church. Motion was made and carried that the treasurer be authorized to receive money from each Branch and forward to this Church as soon as possible. In December a package of fancy articles was sent to the Swedish Alliance branch for their bazaar from the branch at Chestnut Hill, Mass., which showed the kindly interest taken in the new branch.

Prof. G. B. Foster, of the University of Chicago, was the speaker of the day, his subject, "The Organization of the Self." He divided the subject into three parts, viz: First, The function of heredity in the organization of the self; second, The function of environment; third, The aspect of activity, the originality of the personality. The first part only was dealt with in the paper, "Character as Affected by Heredity and Environment." He stated that Church and Science both declare man is hereditarily burdened in two ways: first, with the germs of some disease, propensity and stimulus of some ailment, which is hereditary in his family line; secondly, with the moral frailties, the vices and passions which had their home in the hearts of our forefathers. Old church doctrines referred this to the traditional head of the race, to Adam, and stopped *there*. Modern science goes much farther back, and shows us that we are in possession of a heritage which is passed on through countless ages. Old church ideas pointed to a divine decree, predestination, to election, whereby part of the race was to be saved from the hereditary ruin. Saved in the next world, and not in this, the evil of heredity was felt in this life, but not in the next for the saved, and the blessing of the salvation was to be enjoyed in the next life, but not in this one. Modern thought does not accept these ideas. Modern science, a generation ago, said *all* were under the law of heredity, no exceptions. The law of heredity is at the same time the law of the development, and the formation of life. The power of self-organization and of culture, which we receive as a heritage, must be first employed by us for purposes of genuine, human development and maturity. It is what you do with your heritage that counts in the world of value. What you are, good or bad, is not a gift to you; it is an achievement by you. The law of heredity says to every one, do not let yourself be limited through mere natural inclination in the great yearning of your heart, in the insatiable love for life.

Prof. Foster's paper proved most interesting, and at the close, a discussion followed, led by Mr. Pulsford, in which Mr. Smith of Hinsdale, Mr. Weil, Mr. Dellgren, Mrs. Heywood, Mr. Gorton, Mr. Backus and

others took part. All the speakers agreed that there was a force in the individual that governs things, and that we must use our own indivdual selves to destroy the germs of heredity, that we are *not* the servants, but the masters of heredity.

EMMA C. BAKER, *Secretary.*

Geneseo.—Since March 1st meetings have been held each month with the exception of August and September. The same course has been pursued as formerly—readings and discussions while the fingers were busy with needle-work, the proceeds to go towards defraying the expenses of music for the Sunday services. On Thanksgiving day a dinner was served, enriching our treasury about $70, which will be paid to the treasurer of the church. We have had many calls from sister branches for assistance, but have answered but few of them. The Postoffice Mission work has been lessened by the unfortunate illness of Dr. Savage. I find it difficult to obtain any matter so popular as were his sermons. I have recently received three applications from a reader who found friends of his who desired to know what Unitarians believed. After sending a package of tracts and writing to a young lady I received a letter from her saying she was fully in accord with us and would appreciate any reading I could furnish her. Have the ladies who wish to do this work advertised in any journals outside the city? I have never advertised except in a Farm Journal several years ago. From the three insertions in that paper I had requests from thirteen states. Of course some of them never replied to my letter and after a time I dropped them; but for many years I have retained some of these men and women until they seem almost like friends.

Membership 30.

Quincy.—Our meetings are on alternate Wednesday's at 2:30 P. M. Average attendance about 20. We contribute to the shoe fund for poor children through the schools. Had a church supper in March. Sent flowers to funeral of an aged member. Had strawberry and ice cream social in June. Gave quite a little sum to trustees of the church in June. Replaced old dishes with attractive new ones,—enough, I think, to serve one hundred people. Had a supper in November. Sewed for Woodland Home for Orphans. Gave fruit to Blessing Hospital—canned fruit, jellies and fresh fruit in large quantity. Sent articles for fairs to a great many of the churches which have applied.

Membership 18.

Moline.—The society meets every other Wednesday during the winter and once a month during the summer. It is the plan of the society to have an entertainment of some kind each month. The last one, a supper, added fifteen dollars to the treasury. During the past summer a boat excursion on the Mississippi river netted twelve dollars. The ladies are at the present time preparing for a Christmas fair. The money made at these entertainments is to be used this year to pay the church organist and to buy music for the choir.

UNITARIAN UNION-AT-LARGE,

Young People's Religious Union.

A movement is being started by the Young People's Religious Union to organize the scattered young people of the Unitarian faith in a Union-at-Large, and School and College Union. It is felt by many that such an organization might keep from drifting and indifference those whose business or studies take them away from the home church. Some are placed for a time in a community where there is no Unitarian Society; and some who are interested in the Young People's cause are not connected with any local union.

It is our aim to keep all these outgoing members of our unions and churches in touch with Unitarian thought and work, both as a means of rounding out their own lives from year to year, and in order that they, in their new fields of study and other "labor" may keep their eyes and hearts open for missionary words and deeds.

Members of the Unitarian Union-at-Large will receive "Word and Work" copies of some of the leading sermons published by the American Unitarian Association, and an occasional letter from the Secretary.

There will be a nominal fee of ten cents for membership, and, as the expense of carrying on the work is considerable, any further voluntary contributions would be greatly appreciated by the committee.

Will you not aid us by sending us the names and addresses of any young people of your church who are to be away from home, and who could be helped by this Union-at-Large? If your Union has disbanded, are there not some few who still keep an interest in the Young People's work? Or, if there is no Union in your church, can you not make a beginning by allying yourself with this Union-at-Large, and gradually interest others until you have enough to form a Society?

We desire especially the names of those who are to be at school or college during the coming winter. Where there are several in the same college or town we shall endeavor to bring them together, hoping that the acquaintance may prove of mutual benefit.

All names and addresses may be sent to Miss Elizabeth Loring, Chairman and Secretary, 25 Beacon St., Boston, Mass.

ADVISORY COMMITTEE.

Rev. Chas. E. St. John, Secretary A. U. A.
Rev. Earl C. Davis.
Mr. Carleton A. Wheeler.
Mr. Palfrey Perkins.
Mr. Wm. J. Riley.

DIRECTORY.

A Directory of the Independent chuches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of Service 11 A. M. Rev. George R. Gebauer, Third & Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Henry W. Foote.

Broken Bow, Neb.—The People's Liberal Christian Society. Hour of service, 7:45 P. M. Rev. L. F. Harman.

Buda, Ill.—Union Christian Society. Hour of service, 10:45 A. M. Rev Ed. H. Barrett.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. Fred Alban Weil, 1535 Adams St.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1285 N. Halsted St.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hours of service, 11 A. M. and 7:30 P M. Rev. Franklin Baker.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Mary A. Safford

Duluth, Minn.—First Unitarian Church. Hour of service, 11 A. M. Rev. Kerby S. Miller.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 11 A.M.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. Hour of service 7 P. M.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. T. Clinton Brockway.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M. Rev. Ernest C. Smith.

Hobart, Ind.—First Unitarian Church. Hour of service, 7:30 P. M. alternate Sundays.

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Frank C. S. Wicks, 17 Michigan St.

Iowa City, Ia.—All Souls Church. Hour of service, 11 A. M.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy.

Kansas City, Mo.—All Souls' Church, Baltimore Ave. and Armour Boul. Hour of service, 11 A. M. Rev. Charles Ferguson, 3519 Flora Avenue.

Kenosha, Wis.—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. M. Rowena Morse.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

Lincoln, Neb.—All Souls' Church, Twelth and H. Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D. St.

Louisville, Ky.—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, Alta Ave.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M. Rev. B. A. Hills.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 682 Astor St.

Minneapolis, Minn.—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. E. Stanton Hodgin.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Congregational Society. Hour of service, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass streets. Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Ord, Neb.—*People's* Unitarian Church of Ord. Hour of service, 11 A. M. Rev. E. S. Treworgy.

Pueblo, Colo.—Unity Church, Court and Ninth Sts. Hours of service, 11 A. M. Rev. W. S. Nichols.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service 10:30 A. M. Rev. C. F. Elliott.

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour service, 8 P. M. Rev. J. H. Jones.

St. Louis, Mo.—Church of the Messiah, Boyle Ave. and Olive St. Hour of service, 11 A. M. Rev. John W. Day, 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

St. Paul, Minn.—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. and 8 P. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service 7 P. M.

alternate Sundays. Rev. B. A. Hills.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones.

Washta, Iowa.—Unity Society. Service and Sunday School every other Sunday at 2 P. M. Miss Carrie Hoffman Secretary.

Wichita, Kan.—First Unitarian Church. Hours of service 11 A. M. and 6:30 P. M. Rev. W. S. Vail, 1116 Bitting Ave.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service M. Rev. Roegno Peturrson, 582 Sargent Av

Winnipeg, Manitoba.—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

"Let us all join hands and help for to-day we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty fourth St., New York.

Vice-Presidents—Mrs. Emma Noble Delano, 6531 Yale Ave., Chicago, Ill.; Mrs. John Boyd Davis, 530 Majestic Bldg., Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowshiip.

The Chicago Associate Alliance of Unitarian and Other Liberal Christian Women.

Mrs. W. M. Backus, President, 1519 Adams St., Chicago.

Mrs. O. C. Baker, Secretary, 6565 Yale Ave., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 921 Walnut Street, Chicago.

Composed of the branches in Church of the Messiah, Unity Church, Third Church and First Swedish Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Mrs. Wm. S. Sampson, The Auburndale. Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. C. E. Kennedy, 1886 E. 87th St.; Secretary, Mrs. Martha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. Ida B. Cooper; Secretary, Miss Leora Thompson, 469 McKinley Ave. Meetings alternate Sundays at 2 P. M.

Toledo.—Toledo Branch Womans' Alliance. President, Miss Florence Dority, 2222 Parkwood Ave.; Secretary, Mrs. Sidney Cooke, 133 Melrose Avenue. Meetings Friday at 2 P. M.

MICHIGAN.

Director, Mrs. Hiran Marks, 57 Sibley St., Detroit.

Ann Arbor.—Ladies Union, First Unitarion Church. President, Mrs. W.H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett, 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Detroit.—Detroit Branch Congregational Unitarian Church. President, Mrs. Hiram Marks, 415 Woodward Ave.: Secretary, Mrs. David MaKenzie, 861 Cass Ave. Meeting third Friday at 3 P. M.

Mount Pleasant.—Ladies' Union, First Congregational. President, Mrs. A. Borden; Secretary, Mrs. Dr. Getchell. Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P. M.

Sherwood.—Women's Alliance. Unitarian Church. President, Mrs. L. Maud Wilcox; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. J. R. Cavanagh, 2102 N. New Jersey St.; Secretary, Mrs. Frank S. C. Wicks, 17 E. Michigan St. Meetings first Monday of each month at 2:30 P. M. Third Mondays at 3 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Foote, 1622 Oak St., Evanston.

Alton.—Ladies' Aid Society. President, Mrs. H. J. Bowman, 12th and Langdon Sts.; Secretary, Mrs. George R. Gebauer, 102 W. Third St. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. Sarah Baxter, 387 N. State St.; Secretary, Mrs. Laura M. Green, 1917 Oakdale Ave. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. C. D. Wescott, 5735 Washington Ave.; Secretary, Miss Ethel Mason, 1477 Washington Blvd. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. C. K. Pittman, 1233 Asbury Ave.,

Cihcago; D. W. Redfield, 819 Chasee Ave., Chicago. Meet twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President Mrs. C. J. Limle. Secretary, Mrs. M. J. Miller. M etings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. J. Niles Wheeler; Secretary, Mrs. Emma A. Beebe. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. A. C. Beebe. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Arthur Turner, 1452 Hampshire St. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., So th, Minneapolis.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. J. D. Warren, 2 Munger Terace. Sec'y, Mrs. Alfred Jacques, 1205 E. Third Street. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. S. R. Child, 9914 Kenwood Parkway; Secretary, Mrs. A. D. Dollenmayer, 724 E. 25th Street. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul--Unity Church Branch. President, Mrs. Henry E. Randall, 945 Ashland Ave.; Secretary, Sarah D. Chapin, 627 Ashland Ave. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Dir ctor, Mrs. Laura N. Doolittle, 651 Marsha'l St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. C. E. Sanborn, 622 Market St.; Secretary, Miss Loretta F rench, 431 Chicago St. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings twice a month on Wednesday at 3 p. m.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stonewell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Place. Meetings second and Fourth Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M., from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Sara A. Bicknell. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. B. F. Shambaugh, North Clinton St.; Secretary Miss Stela Lo wman. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. Hugh Campbell Dodge, 11th and High Sts., Sec. dent, Mrs. J. H. Chenoweth, 1206 High St.; Secretary, Miss Merta Mitchell, Pleasant Ave. Meetings Monday afternoons at 3 o'clock.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenanhoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President; Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. J. B. Wallac e, 433 W. 35th St. Meeting first and Third Friday all day for sewing; second Friday at 2 P. M. for discussion.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. Mrs. Edith Patterson, 1002 N. 9th St. Secretary Miss Ella Dyer. Meetings every Wednesday 2:30 P.M. day at 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. Wm. S. Stuyvesant, 5455 Maple Ave.; Secretary, Mrs. W. S. Curtis, 1748 Waverly Place. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Anthony Ittner, 2103 Park Ave.; Secretary, Mrs. W. R. Vickroy, 2901 Rauschenbach Ave. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

Topeka.—Woman's Branch Alliance of Unity Church. President, Mrs. C. F. Slayton, 1824 Clay St.; Secretary, Mrs. Theo. A. Wilkie, 716 Lane St. Meetings every Friday at 2:30 P. M.

NEBRASKA

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. F. B. Harris, 1938 F St., Secretary, Mrs. F. W. Hellwig, 1316 L. St. Meetings first and third Wednesday of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. A. Smith, 984 North 25th Street. Secretary, Mrs. William Alderson, 3855 Seward St.. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President, Mrs. Geo. A. Parkins; Secretary Mrs. E. P. Clements. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1243 Columbine St.

Denver.—Unity Church Alliance. President, Miss Adelaide Butterfield, 3209 Eliot St.; Secretary, Mrs. L. C. Edwards, 1607 E. 17th Ave. Meetings, first, third and fifth Thursday.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. J. Annis; Secretary, Mrs. A. M. Hawley. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. Z. D. Walter, 107 W 7th St.; Secretary, Mrs. E. W. Baxter, 226 W. Abriendo Ave. Meetings second Wednesday of each month at 2:30 P. M.

A DIRECTORY of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
Ayers, Mrs. J. C. F., Edgerton, Kas.
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